A SERMON preached at Paules Crosse, the sixt of February. 1596.

In which are discussed these three conclusions.

1 *It is not the will of God that all men should be saued.*

2 *The absolute will of God, and his secret decree from all eternitie, is the cause why some are predestinated to saluation, others to destruction, and not any foresight of faith, or good workes in the one, or infidelitie, neglect, or contempt in the other.*

3 *Christ died not effectually for all.*

By Iohn Doue, Doctor of Diuinitie.

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BIBLIOTHECA BODLEIANA
DOMINUS ILLUMINATIO MEA

To the Right Honorable, Sir *Thomas Egerton* Knight, Lord Keeper of the great Seale of England.

RIght Honorable (my ſingular good Lord) Your integritie in beſtowing ſpirituall liuings, and making choyſe of learned men vpon whom you beſtow them, hath ſatisfied the common expectation, and fully anſwered that great hope which the Cleargie of Englande hath conceiued of you. It is the voyce of all them which are religiouſly affected, that God in his mercy hath rayſed you vp to bee an eſpeciall inſtrument of his glorie. My ſelfe, among many other of both the V-

niuersities, had set my heart at rest, as one resolued to die within the precinctes of the Colledge, like a Monke shut vp in his cell, or an Heremite mured vp within the compasse of a wall, without hope of euer being called to any Ecclesiastial preferment in this corrupt and simoniacall age, (had I not bene by your Honor preferred). Wherfore in dutie I could do no lesse, thē for my poore portiō of learning, to offer vnto you this my labor as a schollers myte, which here I humbly present vnto your Honour, as vnto my good L. vnto whom I am especially bound. It may please your Lordship to weigh it, not according to my skill, which is but weake, but according to the soundnesse of the doctrine therin conteined, which is warranted by the authoritie of the scriptures, the same scriptures being rightly vnderstood: as it appeareth by the analogie of the scriptures: the consent both of the Fathers of the primitiue Church, and the new writers of our times, which do concurre in iudgement, and agree vpon the same interpretation. The Lorde continue this your great loue of godlinesse,

and

and singular zeale in furthering of religion, that here you may liue long to his glory, and hereafter liue for euer to your owne euerlasting comfort.

Your Honours in all humble dutie,

Iohn Doue.

Your Honours in all
humble duties.

Iohn Dune.

A Sermon preached at Paules Crosse, the sixt of Februarie. 1596.

Ezech. 33. 11.

As I liue, saith the Lord God, I haue no delight in the death of a sinner.

A Protestation against the house of Israel. In which three things offer themselues to our consideration: The maiestie of the person which doth protest: the maner how he maketh his protestation, and what hee protesteth. The person beeing God, the maner, by swearing by himselfe, he protesteth that he hath no delight in the death of a sinner.

Of the person, I say with *Augustine*: *Huius mysterij profunditatem, mens humana non potest concipere, nec oratoria lingua narrare, nec bibliothecarum volumina explicare, si vniuersum* Med. c. 25

uersum mundum libri repleant. His maiestie is an hidden mysterie, whose depth & bottom the wit of man can not sound, the tong of sinfull man can not vtter, the whole world beeing supposed to bee but one librarie of bookes, would bee a briefe and compendious epitomie, not large and voluminous enough to expresse it. To whom *Abraham* the nearer hee approached, the more hee perceyued himselfe to bee but dust and ashes, at whose presence the Cherubins and Seraphins do hide their faces, as not able to behold his glorie, at whose appearance the Moone shall be abashed, and the Sunne ashamed: whose face *Moses* could not see without present death, who is wise in heart, mightie in strength, remooueth the mountaines out of their places, causeth the pillars of the earth to shake, commaundeth the Sunne, and it riseth not, closeth vp the stars as vnder a signet, spreadeth out the heauens, and walketh on the height of the sea, maketh the starres *Arctuarus*, *Orion*, and *Pliades*, and the climates of the South, whose wonderfull workes are infinite, and without number, whose perfection is higher then heauen, deeper then hell, longer then the earth, wider then the sea. When the Prophet sawe the Lorde sitting

Gen. 18.
Esay. 6.
Esay. 24.
Exod. 33.
Iob. 9.
Iob. 11.
Esay. 6.

on an high Throne, and the Seraphins stoode vppon it, and one cryed to another, and sayde, Holie, holie, holie, is the Lorde God of hoasts, the whole worlde is full of his glorie, and the lintils of the doore cheekes mooued at the voyce of him that cryed, and the house was filled with smoke, hee sayde: wo is mee for I am vndone, because I am a man of polluted lips, for mine eyes haue seene the King and the Lorde of hoasts. Then flewe one of the Cherubins to him with an hote cole in his hand, which he had take from the aultar with the tongs, and he touched his mouth, and sayde: Lo, this hath touched thy lips. If the Cherubin had sanctified my lippes, as he did the Prophets in this place, if he had giuen mee the tongue of the learned, as hee did vnto him in another place: or if he had put his words into my mouth, as hee did to *Ieremie*, yet should I not be able to expresse it, for neither *Esay* nor *Ieremie* could expresse it. For betweene his reach, and the shallownesse of mans heart, there is as great a wirlepoole, or swallowing pitte, as that which is betweene hell mouth, and *Abrahams* bosome. If I shoulde wade in the channell thereof, I should sinke into as deepe a gulfe as the water of *Ezechiel*, which the

Esa. 40.4.

Iere. 1.9.

first time came vp to his ankles, the second
Ezec. 4.7. time to his knees, the third time to his loins,
the fourth time it was a deepe riuer, and
and not to bee passed ouer, that hee was
faine to bee brought backe againe to the
brinke therof, so that the farther he waded,
the deeper he was plunged. The Philoso-
phers compare him to a circle, because he is
infinite, without beginning, and without
ending, but such a circle as is repugnant to
the principles of Geometrie, whose centre
Mat. 5.34 is euery where, but his circumference is no
35. where: his throne is heauen, his footstoole
earth, his holy citie Ierusalem. He is al eye,
for he seeth all things: all eare, for he hea-
reth all things: all arme, for he comprehen-
deth al things: and yet he is none of al these,
Iohn 4.24 for he is a spirit, and in spirit to be worship-
2. Cor. 3 17. ped. He is great without quantitie, good
Medit. 12. without qualitie, euerlasting without time:
24. in his greatnesse infinite, in his power om-
nipotent, in his wisdome inestimable, in his
counsels terrible, in his iudgements iust: his
thoughts secret, his wordes true, his workes
holy: inuisible, yet seeing all things: immu-
table, yet chaunging all things: immoueable
himself, yet in whom all other things haue
their being and mouing.

As I liue, saith the Lord God. We reade of
many

many Gods in the holy scriptures; for Satan is called *Deus huius seculi*, the God of this world. Sometime the name of God is ascribed vnto men, *Ego dixi vos dij estis*, I haue sayd, ye are Gods, meaning kings, rulers, and magistrates, to whom the sword of iustice is committed, because they represent the person of God, but they shall die like men: sometimes to Idols: *Faciamus Deos qui præcedant nos*, Let vs make Gods to go before vs. It was the voyce of the people to *Aaron*, when *Moses* was in the Mount, of which *Paule* speaketh: Euen then when they knew not God, they did seruice vnto such things as by nature are not gods. And, When they knewe God, they glorified him not as God, but became vaine in their imaginations, their foolish heart was full of darkenesse: when they professed themselues wise, they became foolish, for they turned the glorie of the incorruptible God, into the image of a corruptible man, & of birds, and foure footed beasts, & creeping things. Such gods are made with hands, and cannot saue themselues, they are vanitie, abhomination, the doctrine of vanitie, teachers of lies, expressely forbidden in Gods book, They haue eyes and see not, eares & heare not, noses and smell not, handes and touch

2. *Cor.* 4.
Psal. 82.
Exod. 32.
Gal. 4.
Rom. 1.
Baruch. 6.
1. *Samu.* 12.
1. *Reg.* 16.
Deuter. 7.
Dent. 27.
Ier. 10.

Habac.2. not: feete and walke not: they that make
Deut.26. them are like vnto them, and so are all they
Deut.18. that trust in them. But the Prophet speaketh of one God in this place; which is
Esay.2. omnipotent, which is a spirite, which is eue-
Esay.14. ry where present, and seeth al things, which
Mich.5. is immortall, which is called in a word, the
Psal.115. Lord God, and the God of gods. Sing vnto
Gen.17. the Lord a new song, sing to the Lord al the
Gen.35. earth, sing to the Lord and praise his name,
Iohn.14. declare his saluation frō day to day, for the
Ier.23. Lord is great and much to be prayſed, he is
1.*Tim.1,6* to be feared of all Gods. For all the gods
Psal.96. of the people are Idols, but the Lorde hath
Psal.50. made the heauens. And, The God of gods
1.*Tim.1.* euen the Lorde hath spoken, and called the earth, euen from the rising of the Sunne, to the going downe thereof. I conclude this first part with Saint *Paule*: Nowe vnto the King euerlasting, immortall, inuisible, vnto God onely wise, bee honour and glorie, for euer and euer.

1.*Cor.8.* *As I liue*, As there is but one God to the
Zach.14. faithfull, which hath but one name, that he
2.*Tim.1.* may haue no fellowship with the gods of
1.*Tim.6.* the Nations: so is he immortall, onely hath immortalitie, and dwelleth in the light that none can attaine vnto, whom neuer man sawe, nor can see, that hee may bee distinguished

guished from princes which also are Gods, but they shall die like men : and he is a liuing God, that he may be distinguished frō Idols, which are but dead Gods, and therefore hee sayth: *As I liue, I delight not, &c.* In which wordes I obserue two things: to wit, the Lord sweareth: and he sweareth by his life, that is, by himselfe. He swore in his wrath, that they shoulde not enter into his rest. None (saith he) of the men which came out of Egypt, from twentie yeares olde and vpward, shal see the land concerning which I swore to *Abraham*, *Isaac*, and *Iacob*, because they haue not wholye followed mee, excepting *Caleb* and *Iosua*. And as God swore, so sometime man sweare, & that lawfully, notwithstanding the general prohibition wherin oaths are forbiddē. *Thomas Aquinas* alledgeth the authoritie of Saint *August. Contra mendacium*, where hee sheweth, that all oathes are not simply forbidden, but vpō respects. *Ne iurando ad facilitatē iurandi veniamus, deinde ad consuetudinem, demum ad periurium.* Least often swearing breed in vs a delight, and delight growe to an habit, and at the length, to periurie. And in another place: *Si iurare cogeris, scias de necessitate venire infirmitatis illorum, quibus suades, quæ infirmitas mala est,*

Psal.82. Exod.29. *Leuit.26.* 2.*Cor.6.* *Psal.115.* *Psal.96.* *Num.92.* Ex.20.17 *Liu.* 19.20 *Dent.5.11.* *Iam.5.12* *mat.5.33.* *Pars.2.* *quæst.89.* *artic.2.* *De serm. do. in mon.*

non male facis qui bene vteris iuramento vt alteri vtiliter persuadeas, sed à malo est illius cuius infirmitate iurare cogeris. If thou be constrayned to sweare, it is long of their weaknesse, which will not beleeue thee without swearing, which weaknesse of theirs is sin: thou art not in fault which takest a lawfull oath, to make sayth vnto an other, but hee is in the fault whose incredulitie is such that he will not beleeue thee without an oath.

Gen.21.& 26. So to confirme a trueth, *Iacob* and *Laban* made a couenant betweene themselues, by

Ruth.3. swearing one to the other. By an oath *Boaz* promised marriage to *Ruth*. *Abdias* being a

1.Reg.18. iust mā, and fearing God, swore vnto *Elias*,

Rom.19. *Paule* to the *Romans*. God is my witnesse whom I serue in my spirite, in the Gospel of his sonne, that without ceasing I make mētion of you in my prayers. And in swearing, diuerse ceremonies haue beene obserued, according to the times and places, as in the time of *Abraham*, they swore, laying their handes vnder their thighes. Afterward the Iewes taking the law of *Moses* in their handes, the Christian touching the Gospel. But as a learned man sayth, *Ceremonia iuramenti nihil est, modò res iusta sit, animus iurantis bonus, & religiosum iuramentum.* It is not materiall what outward ceremonie is

vsed

vsed in swering, so as it be in a lawfull cause, the cõscience of him which sweareth being good, and the oath religious which hee taketh. But whosoeuer sweareth, hee must sweare by the Lorde, and when the Lorde sweareth, he sweareth by himselfe. So the Angel swore by him that liueth for euermore, there should be no more time. *Apo.* 10. 6.

By my selfe haue I sworne (saith the Lord to *Abraham*) because thou hast done this thing, and hast not spared thine onely sonne, therfore I will blesse thee, and multiply thy seede as the starres of heauen. *Gen.* 22. 16.

As I liue (saieth the Lorde) I will do vnto you, as you haue spoken in mine eares, your carkasses shall fall in the wildernesse. *Nũ.* 14. 26.

But the reason why men sweare by the Lord, and the Lord by himselfe, is alledged by the Apostle. An oath for confirmation is the ende of all strife: so God, willing more abundantly to shew vnto the heires of promise, the stablenesse of his counsell, bound himselfe by an oath, that by two immutable things wherein it is impossible that God should lie, we might haue strong consolation, which haue our refuge to holde fast the hope that is set before vs. *Heb.* 6. 13.

Now men sweare by him that is greater thẽ themselues: but when God made the promise ro *Abraham*, because he had no greater

ter to sweare by, he swore by himselfe. But I come to the last and essential point, where he protesteth, that he delighteth not in the death of a sinner.

That he delighteth not in the death of a sinner, we need no further proof, then this, that hee sent his sonne to die for the saluation of sinners. God sent not his sonne to condemne the worlde, but that through him the worlde might bee saued. And notwithstanding the enmitie betweene God and vs continued no longer, then vntill wee were reconciled vnto him through his sonne: yet vnlesse hee had of his free mercie loued vs from the beginning, hee had neuer sent his sonne to reconcile vs. For so writeth Augustine: *Incomprehensibilis & immutabilis est Dei dilectio, non enim ex quo ei reconciliati sumus per sanguinem filij eius cepit nos diligere, sed ante mundi constitutionem dilexit nos, vt cum eius vnigenito nos filij eius essemus antequam omnino aliquid essemus.* Incomprehensible and immutable is the loue of God, for his loue towardes vs did not then first begin, whē we were reconciled to him by the death of his son, but his loue was frō the beginning, for he ordeined vs when as yet we wer not sons, to be heires with his only son. *Ita deus dilexit mundū, &c.* So God loued the world, that he gaue his onely begotten

Iohn 12.

Rom. 5. 10
Col. 1. 21.

Tract. in Iohn. 100

Iohn. 3.

gotten son for vs, that whosoeuer beleeued in him should not perish, but haue life euerlasting. In which wordes of our sauiour Christ, I note six things, which al do sauour of the infinit mercy of god shewed to sinful men. The first is, that god is the only author and efficient cause of ỹ saluation of sinners. The 2 is, what moued God to saue sinners: his great loue towards them: the 3, how far this loue of god is extended: euen to all sinners, for he so loued the world: the 4. the means how he wrought the saluation of sinners: by which saluation he made his loue knowē vnto thē: by giuing his son, ỹ highest degree of cōpassion, hee gaue the innocent for the nocēt, the righteous for the vnrighteous, & that not a stranger, but a kinsman, not a kinsman but a son, & not a son onely, but an onely son. The 5. what sinners take hold of this his mercy, not simply al sinners, but all beleeuing sinners: the 6. is, the end of his compassion vpō sinners, that they should not perish in their sins, but haue life euerlasting. These things being so, that we haue so many argumēts of his mercy shewed to sinners, that he is the only author of their saluation, and that it proceedeth from his loue, and for the working of it, he spared not his onelie sonne, and that it extended not to a fewe, but to all: for as much as hee loued

loued the world. And, which is a more euident proofe of his mercie, seeing he woulde haue none to perish, but all to come to repentance, seeing he would haue all men to be saued, and to come to the knowledge of the truth, for as much as there is one God, and one Mediator betweene God and man, the man Iesus Christ, which gaue himselfe a raunsome for all men, to be a testimonie in due time, seeing euery one which calleth on the name of the Lord shall be saued. And our Sauiour Christ inuiteth them saying, Come to mee all that bee laden, and I will refresh you, if Gods mercie be greater then all his workes, if he bee more ready to saue then to destroy, to absolue, then to condemne, as it appeareth in that immediately vpon the sinne by *Adam* committed in Paradice, he pronounced the sentence of saluation before the doome of cõdemnation, promising the Messias the blessed seed, before he threatned him with misery & death, that he might raise him vp to a liuely hope, and not throw him downe into the pitte of desperation. And as saint *Augustine* sayeth, *Quando peccauit homo miserabiliter, condemnauit Deus misericorditer*, When man sinned most miserably, God forgaue him most mercifully, *Et licet ô Deus in cunctis tuis operibus*

2. *Pet.* 3. 9.

1. *Tim.* 2. 4

Ioel. 2.

Matth. 11.

Psal. 145.

Gen. 3.

ribus mirabilis es, tamen mirabilior esse crederis in operibus pietatis. Though he be wonderfull in all his workes, yet hee is more to bee wondered at for his workes of pittie: In so great a clowde of witnesses of Gods mercie, which is extended to all, and that hee delighteth not in the death of any sinner, how can it be that many are called, and few are chosen? that great is the way that leadeth to perdition, and many there bee that finde it, and narrowe is the gate which leadeth to saluation, and fewe there bee that enter therein? That when *Esau* and *Iacob* had done neither good nor euill, that the purpose of God might remaine according to election, not by workes, but by him that calleth: before they were borne God loued *Iacob*, and hated *Esau*? chose one, and refused the other? that he will haue mercie on whom he will haue mercie, and shew compassion on whom he wil shew compassion? That it is not in him that willeth, nor in him that runneth, but in God that sheweth mercie? That he hath mercy on whom hee will, and whō he will he hardeneth? though the children of Israel were in number as the sandes of the sea, but a remnant shall be saued? I haue thought good to handle this poynt at large: and for the better discussing thereof,

*Ma.*20.16

*Mat.*7.13. *Luk.*13.24

*Rom.*9. *Mat.*1. *Exod.*33. *Esa.*10.21, 22. *Rom.*9.27.

therof to collect and gather out these three conclusions.

The first, *that it is not the will of God that all men should be saued.*

The second, *that the absolute wil of God, & his secret decree from all eternitye, is the cause why some are predestinated to saluation, others to death and destruction, and not any foresight of faith or good workes in the one, or of infidelitie, neglect, or contempt in the other.*

The third, *that Christ died not effectually for all.*

Enchirid. ad Laur. cap. 95. & 97.

Of the first S. *Augustine* disputeth in this maner, That God will not haue all men to be saued, it is manifest, forasmuch as our Sauiour wrought many works in the vnthankfull cities, *Corazin*, *Bethsaida*, & *Capernaum*, which he knew would not repent, but he refrained from shewing any such examples in *Tire* and *Sidon*, and *Gomorrha* and *Sodom*, which if he had done there, *Tire* and Sydon had repented in sackcloth & ashes, & Sodom had remained vntill this day. Moreouer, saith he, I giue thee thanks, ô father, lord of heauē & earth, because thou hast hid these things (meaning the misteries of saluation) frō the wise & vnderstāding, & hast opened them to babes, it is so, ô father, because thy good wil was such. But how then, saith he, shall we answer the obiectiō of S. *Paul*? *Quo*

Mat. 11. 21

1. *Tim.* 2.

modo

modo dicit apostolus deus vult omnes homines sal vari quum plurimi non fiant salui? If God will haue all men to be saued, as the apostle writeth, how is it that the greatest part are dãned? *Deus multa potest quæ non vult, sed nihil vult quod non potest?* his power is greater thẽ his will, and his will extendeth not it selfe so far as his power: his will is not to do all that he can, but he can do whatsoeuer is his will; as the prophet speaketh, Our god is in heauen, and he doth what he listeth. If it be his will to saue all, and his power is omnipotent to do what he will, why then are but a remnant saued? Some, saith *August.* do answer, that the cause is in thẽselues, as if God will, but they will not, as it is in the gospel, Ierusalem, Ierusalem, which killest the prophets, and stonest thẽ which are sent to thee, how often would I haue gathered thy children togither, as the hen gathereth her chickens, but thou wouldst not? *Tanquam dei voluntas superata sit hominum vnluntate, & infirmissimis nolendo agentibus facere non potuerit potentissimus quod volebat. Vbi tum est eius omnipotentia qua omnia quæcũq; voluit facit si colligere voluit filios Ierusalẽ & non facit?* As though the wil of God could be crossed by the wil of men, and the almighty could be hindered of his purpose by the weakest vessels. how thẽ was he omnipotent, if he were willing to gather togither the

Psal. 115. 3.

Mat. 23. 27. *Luke.* 13. 34.

the children of Ieruſalem, but did it not? That text being not vnderſtood, would at the firſt ſight ſeeme to import ſo much, as if the will of God were made fruſtrate, and of none effect by the will of men, where then were his omnipotencie? *An potius & ipſa filios ſuos ab illo colligi voluit, ſed ea quoque nolente filios eius collegit ipſe quos voluit?* Nay, rather Ieruſalem in deed, foraſmuch as lay in her, would not haue her children gathered togither, but his will was not fruſtrate, for as much as hee againſt her will gathered together as many of them as ſeemed good to his owne will and pleaſure. And in another place hee doeth anſwer it more fullye, where he ſaith. *Quantum ad ipſos attinet, quod Deus noluit fecerunt, quantum verò ad omnipotentiam Dei, nullo modo id efficere valuerunt. Hoc quippe ipſo quod contra voluntatem Dei fecerunt, de ipſis facta eſt voluntas Dei. Miro & ineffabili modo nõ fit prater eius voluntatem quod fit contra eius voluntatẽ, quià non fieret ſi non ſineret: nec vtiq; nolens ſinit ſed volẽs, nec ſineret bonus fieri male, niſi omnipotens de male etiam facere poſſet bene.* For their parts, & as much in as them lay, they did that which God would not haue to be done, but if ye conſider the omnipotencie of God, they could not doo otherwaies then was his will.

Enchi. ad Laur. c. 100

For

For, in as much as they did contrary to the will of God, in them so doing was fulfilled the will of God. And it is a wonderfull mysterie to see, that which is against his will, is not otherwise then hee hath willed; for but by his sufferance it could not bee, neither doth he suffer it against his will, but with his will: neither would God which is good suffer any thing to be done which is euill, vnlesse his omnipotencie were such that hee could make good of that which is euill. Finally, to this obiection out of Saint *Paule*, (hauing first disputed *antagonisticè*) he maketh his owne answer *dogmatice*, and that two maner of wayes. The first is this: *Quod Deus vult omnes saluari, & tamen plurimi non saluantur, ita intelligendus est ac si diceret, nullum hominem saluum nisi quem saluum fieri ipse voluerit, non quod nullius sit quem non saluum fieri valit, sed quod nullus saluus fiat nisi quam velit, & ideo rogandus sit vt valit, quia necesse est fieri si voluerit, de orando quippe Deo agebat apostolus vt hoc diceret.* Where it is written, that God willeth all men to be saued, and yet the greatest part of men are not saued, it is so to be vnderstood. God willeth all men to be saued, that is, no man is saued against his will, but whosoeuer is saued, it is by his will, not as though there were

Enchir. c. 100.

none whom hee would not haue ſaued, but that none are ſaued, vnleſſe hee will, and they onely whom hee will, and therefore he is to be prayed vnto that he would, becauſe it cannot otherwiſe bee, but they ſhall bee ſaued if hee will, for the Apoſtle alleageth this as an argument, that wee ſhould pray to him for the ſaluation of all men, becauſe it is by his will that they are ſaued. And becauſe the ſafeſt and moſt ſound interpretation of the Scriptures, is by other like places of the Scriptures, wee reade the like kinde of ſaying in the firſt of *Iohn*, concerning Chriſt: *Illuminat omnem hominem venientem in mundum, non quia nullus hominum eſt qui non illuminatur, ſed quia niſi ab ipſo nullus illuminatur.* Hee lighteneth all men which come into the worlde, and yet manie ſit in palpable darkeneſſe, as Papiſtes, Iewes, Turkes, Infidels, and in the ſhadowe of death, therefore it is not ſo to bee vnderſtoode, as if all men were lightened by him, but ſo, that that no man is lightened but by him. His ſeconde anſwere is this: That whereas hee willeth all men to bee ſaued, this woorde All, is bee vnderſtoode, as it is often tymes vſed in the Scholes, not *De ſingulis generum, ſed de generibus ſingulorum*, Not as if hee

Iohn. 1

hee woulde haue euerie one in particular, of all sortes of people to bee saued, but of all sortes some to bee saued. For thus hee sayeth: *Omnes homines vult saluos fieri, non quòd nullus hominum esse quem saluum fieri nollet, qui virtutes miraculorum facere noluit, apud eos quos dicit alturos pœnitẽtiam si fecisset sed vt per omnes homines omne hominum genus intelligamus per quascunq; differẽtias distributum, reges, priuatos, pauperes, mares, faminas. &c.* By all men we must vnderstand all kind of men. Whereas it is written, hee will haue all men to be saued, it is not to be vnderstoode, as though there were no man whõ he would not haue saued, for as much as he would not work wonders among thẽ, which (as hee saith) had bin conuerted, if he had wrought them amõg them: but by euerie man, all sortes of men, as kings, subiects, rich, and poore, are to be vnderstood. *Nam Apostolus ibi præcepit vt oremus pro singulis, specialiter addit, pro regibus qui poterant superbia seculari ab humilitate Christiana abhorrere.* For the Apostle in that place exhorteth, that supplications be made for all men, but especially for princes, and such as are in authoritie, because such men may be more easily by the prosperitie of this life, drawen away from the humilitye of fayth.

Hoc dicit esse bonum vt pro talibus oretur, statim vt desperationem tolleret, addit: Qui vult omnes saluos. Therefore, saith the Apostle, it is good & acceptable in the sight of God, that such men be prayed for, and that wee may hope well of all, and despaire of none, he addeth: For God willeth all men to bee saued. Wherefore in a worde, God will not haue all men in particular, but all men in a generalitie, that is, all kindes of men to bee saued, as in the wordes going before, he will haue prayers to be made for all men, that is, not for all men in particular, but all kinds of men: for there bee some men in particular, for whom we may not pray. If any see his brother sinne a sinne which is not to death, let him aske, and life shall be giuen him: but there is a sinne to death, that is agaynst the holy Ghost, which cannot be forgiuen, and for that thou shalt not pray. Likewise our Sauiour saith: Wo be to you Pharisies, for you tithe mint and rewe, and all hearbs, but passe ouer iudgement and the loue of God. Yet they tithed not all hearbs, but all kinds of hearbs, not *omnia olera, sed omne genus olerum.* So God willeth all men to bee saued: not all men, but all kinds of men. To these two answers of Saint *Augustine*, which are both consonant and agreeable, not only to

1. *Ioh.* 5. 16

Luk. 11. 24

the

the analogie of fayth, but also of that place of Saint *Paule*, I will adde a thirde answere, for the more fuller satisfying of all such as desire to attaine vnto the knowledge of the truth, & that is this: Forasmuch as God will haue all men to bee saued, wee must distinguish of his will, which is two folde, *Voluntas reuelata, & voluntas beneplacita*, his hidden or secret will, which is onlie knowen vnto himselfe, and his written or reuealed will, which is imparted vnto man in his holy Scriptures. According to his written will, hee willeth all men to bee saued. For he sayth: Come vnto mee all: Drinke of this all: his Gospell hath beene preached vnto all nations. The sounde of them, meaning the voyce of the Apostles, hath been heard in all lands, Go, and teach all nations, baptizing them in the name of the father, &c. They went forth and preached euery where. There were at Ierusalem men that feared God, of euery nation vnder the cope of heauen, and euerie one heard the Apostles preach in his owne language, that by their meanes the fame of the Gospell might be spredde abroad in all the corners of the earth, that no infidell might hold himselfe excused by pleading ignorance at the day of iudgement. But accor-

2 Tim. 2. 19.

Mat. 11.
Matt. 26 27.
Psal. 19.
Ma. 28 29
Mar. 16. 20.
Act. 2. 5.

ding to his secret wil few are saued: and that is it of which the Apostle speaketh, saying: The foundation of God remaineth sure, and
2. Tim. 2. 19. hath this seale or prime signet: *Scit dens nouit suos*: only god knoweth who be his. And least any should think, that this distinction of the will of God into his secret will, and reuealed will, is but an idle and friuolous distinction, sauouring of curiositie more then of substance, I will proue it by such euident places of Scripture, that it cannot be denied. In one and the self same action of the treason of *Iudas*, when he sold his Lord and master, appeare two sundry wils of God, the one hidden, the other reuealed, and one contrary to the other. His secret will was that *Iudas* should betray him: his reuealed will was, that he should not betray him: and yet both these willes, in respect of God, were good and iust. His reuealed will was, that *Iudas* should not betray him. For it is not one lie forbidden in a generalitie, where it
Exod. 20. is written: Thou shalt not kill, or consent to murther: And among those things which
Pro. 6. 17. the Lord hateth, one is: *Manus effundentes innoxium sanguinem*, Handes that shed innocen blood: But also hee is forbidden by a particular caueat, where our Sauiour sayde as hee sate at meate, verily

I say vnto you, that one of you shall betray me, euen hee which dippeth his hand with me into the dish, hee shall betray mee, but wo be to that man by whom the sonne of man is betrayed, it had beene good for that man if he had neuer beene borne. And at the verie instant when he did betray him, he rebuked him, saying: *Iudas*, dost thou betray the sonne of man with a kisse? And yet *Peter* speaketh plainlie, that God in his secret will had appointed that *Iudas* should betray him: for, saith he: Iesus of Nazareth, a man approoued among you with great workes and wonders which God did by him in the middest of you, as yee your selues know, him I say, haue ye take by the hands of the wicked, being deliuered by the determinate counsell and prouidence of God, and haue crucified and slaine. And it is the voice and consent of all the apostles. Thou hast saide by the mouth of thy seruant *Dauid*: Why did the Gentiles rage, and the people imagine a vaine thing? The kings of the earth stood vp, and tooke counsell against the Lord, and his Christ. For doubtlesse, against thine holy son Iesus whō thou hadst anointed, both *Herod*, and *Pilat*, with the gētiles & people of Israel, gathered themselues togither to do whatsoeuer thine

Matt. 26. 21.

Luk. 22. 48

Act. 2. 22

Act. 4. 25.

Psal. 2. 1. 2.

hand and thy counsell had determined before to be done. This conclusion being thus determined, two doubts or scruples may arise. The first: These things bee graunted that God hath two willes, the one contrarie to the other, whether it may bee sayde at any time, that God is contrary to himselfe? The second is: If whatsoeuer the wicked do, bee done according to the will of God, why are they not blameleſſe for doeing his will? To this first I answere: *Voluntas Dei in se est simplex, nobis tamen apparet multiplex qui quo modo idem diuersis modis fieri, & non fieri velit non comprehendimus.* God is not contrarie to himselfe, albeit his reuealed will, and his secrete will, are not one: for the will of God in it selfe is one, but it is saide to bee diuerse, as it appeareth vnto vs, whose dulneſſe is such, that we cannot conceiue how in diuerse respects he he will, and he will not. Or elſe wee may safely answere with Caluin, *Contraria sunt Dei voluntates, sed in diuersis institutis*, His willes be different, but to diuerse purposes. But in respect of vs his will is alwayes one, and the same, because for our parts hee exacteth alwayes the same durie at our hands to be performed, that thereby wee may be voyd of excuse, if we performe it not. He com-

commaundeth vs alwayes to do the same, if in his secret will he will put in our hearts to to do otherwayes then he hath commaunded, it is either for our punishment, or the setting forth of his owne glorie, or the executing of his secret purpose. *In vnâ voluntate illius elucescit Dei iustitia, in altera proditur crimen hominis.* In one of his willes is made manifest the iustice of God: in the other the offence of man. To the second: If the wicked do but the will of God, are they therfore to be excused? Nothing lesse. For first: *Licet Deus illud voluerit, tamen aliud iis præcepit.* Howsoeuer God willed one thing, he commaunded an other thing by them to be done. We must not inquire after his secret will, but wee must follow his written commandement. Secondly howsoeuer the wicked do the wil of god, yet they do it not to that ende, to obey his will, but to satisfie their owne desire. As *Hugo* writeth. *Non sua voluntate diriguntur ad implendam Dei voluntatem, sed occulta illius dispositione.* They are not moued by their owne will to fulfill the will of God, (for they meane nothing lesse) but by Gods secret inclination, wherby hee moueth them so to do, they doe his wil, not knowing themselues that God hath appointed them to do so. And as *Augustine* saith:

Hugo de sancto victore de sacra pars 4. cap. 15.

Epist. 48. ad Vincen. sayth: *Quum pater tradidit filium, & Dominus corpus suum, & Iudas dominum, cur in hac traditione Dominus est iustus, & Iudas reus, nisi quod in vna re quam fecerunt, causa non erat vna ob quam fecerunt?* When God the father gaue his Sonne, and the Sonne gaue his owne bodie, and *Iudas* gaue our Lorde, the action beeing one and the same, why were God the father and the sonne iust, but *Iudas* guiltie, vnlesse, becaufe the thing being one, which they did, the end and intent was not one for which they did it. For God gaue his sonne for the redemption of mankinde, the sonne gaue himselfe to be our redeemer, but *Iudas* gaue him for thirty peeces of siluer, becaufe he was a theefe and loued the purfe. As in another place saint *Augustine* speaketh most fitly to this purpose in this maner. *Quandoque bona voluntate homo vult quod Deus non vult, quum tamen dei voluntas sit bona: vt si bonus filius velit patrem viuere quem Deus bona voluntate vult mori. Et potest fieri vt homo velit id voluntate mala quod Deus vult bona, vt si malus filius velit mori patrem, velit hoc etiam Deus: Tantum interest quid velle homini, quid Deo congruat, & ad quem finem suam quisque referat voluntatem, vt approbetur vel improbetur. Deus quasdam voluntates suas bonas implet per hominum*

Enchir. c. 100.

minum voluntates malas, sicut per Iudæos malevolos, bona voluntate patris Christus occisus est, quod ita bonum fuit, vt Matt. 16. quando Petrus id fieri nolebat, Satanas ab eo qui occidi venerat diceretur. Sometimes the will of man is contrary to the will of God, and yet his will is good: sometimes againe, the will of man concurreth with the will of God, and yet the will of God is good, the will of man euill. As for example: A good sonne desireth that his father may liue, when the will of God is that hee shall die, there the will of man is pleasing to God, though the one be contrarie to the other. Likewise, an euil sonne is willing that his father shal die, God willeth the same, the will of God and man are the same, yet one is iust, the other is sinne, &c. I come to the second conclusion.

The absolute will of God, and his secret decree from all eternitie, is the cause why some are ordayned to saluation, others to death and destruction, and not any foresight of faith or good works in the one, or of infidelity, neglect, or contempt, in the other.

This

This conclusion is the doctrine of no lesse Doctor in diuinitie then Saint *Paule* himselfe most learnedly and profoundly deliuered, in the Epistle to the *Romans*, cap. 9. from the 11. to the 23. verse, where he writeth in this maner,

11 *For before the children were borne, and when they had done neither good nor euill, (that the purpose of God might remain according to election, not by works but by him that calleth.)*

12 *It was said vnto her, the elder shall serue the yonger.*

13 *As it is written, I haue loued Iacob, and hated Esau.*

14 *What shall we say then? Is there vnrighteousnesse with God? God forbid.*

15 *For he said to Moses: I will haue mercie on him on whom I will haue mercie, and will haue compassion on him on whō I will haue compassion.*

16 *So then, it is not in him that willeth, nor in him that runneth, but in God that sheweth mercie.*

17 *For the Scripture saith to Pharao: for this*

this purpose haue I stirred thee vp, that I might shew my power in thee, and that my name might be declared through all the earth.

18 Therefore he hath mercie on whom he will haue mercie, and whom he will hee hardeneth.

19 Thou wilt say then vnto me, why doth he yet complaine? for who hath resisted his will?

20 But O man, who art thou which pleadest against God? shall the thing formed, say to him that formed it, why hast thou made me thus?

21 Hath not the potter power ouer the clay to make of the same lumpe one vessel to honor, and another to dishonor?

22 What if God would to shew his wrath, and to make his power knowen, suffer with long patience the vessels of wrath prepared to destruction?

23 And that he might declare the riches of his glorie vppon the vessels of mercie, which he hath prepared vnto glorie?

In

Ver. 11, 12 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23.

In which words are cõtained three things: first, the conclusion it selfe.

Secondly, That notwithstanding he loueth some, and hateth others, before they are borne, when they haue done neyther good nor euill, yet God in so doing is not cruell, or vniust.

Thirdly, Albeit God hardeneth the harts of men to do euill, as hee did the heart of *Pharao*, and that according to his owne will and pleasure, and it is not in the power of man to auoyd it, for who can resist the will of God? yet Gods wrath is iustly kindeled agaynst them whome hee hardeneth.

The conclusion in these wordes: For before the Children were borne (meaning the two twinnes of *Rebecca*, *Esau* and *Iacob*,) and when they had done neyther good nor euill, it was saide to her, (that is to *Rebecca*) *Gen.* 25. the elder shall serue the yonger, (that is, *Esau* shall serue *Iacob*.) And because it may bee a question, what is meant by these words, The elder shall serue the younger: hee dooth interprete them by a playner place of Scripture, out of *Malachy*, that is: God hath loued *Iacob*, and hated *Esau*.

The reason why God loued the one, and hated the other, before they were borne,

borne, and when they had done neither good nor euill, is alleaged in the parenthesis, that the purpose or secret decree of god in choosing one & refusing the other, might remain according to electiō, not by works, but by him that calleth, which is God alone. There is plainly set downe the eternall decree of God, in choosing some, and reiecting others, proceeding meerely from himselfe, without any respect or regarde of the persons, which are elect or reprobate, or any thing foreseene in them, where hee sayth: Not by workes, but by him that calleth. And here is preuented the aunswere of the Papistes, which confesse that *Iacob* was loued before hee was borne, but *ex præuisis operibus*, for the good workes which God foresawe in him, as also of *Huberus*, and other Lutherans of our times, the brochers of straunge opinions, which holde that some are predestinated to bee vessels of honour, but *ex præuisa fide*, because of theyr fayth, which God did foresee to bee in them, others of dishonour, but *ex mero contemptu, aut neglectu, non ex Dei decreto*, not by anie decree of God, but because hee had in them a foresight eyther of neglect, or contempt: as if the causes of theyr predestination were

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in themselues and not in God, whereas in deede these wordes: Not by workes, but by him that calleth, do ende all controuersie, shewing that the whole causes of election and reprobation, are in himselfe and not in vs, and therefore not long of any fayth, or workes of ours. And as Saint *Augustine* sayth: *Si futura opera quæ Deus vtiq; præsciebat, vellet intelligi, nequaquam diceret, non ex operibus, sed ex futuris operibus, eoque modo istam solueret quæstionem, immo, nullam quam solui opus esset faceret quæstionem.* If the Apostle did vnderstād any good works foreseene in *Iacob*, to be the cause why God did loue him, he would not say as he doth: Not of workes: but he would rather say, God loued him because of his workes which hee foresaw in him, and so he would not onely ende this controuersie, but make it so plaine that it should be indeed without all controuersie. Againe, the Apostle doth explaine his owne meaning, that he loued *Iacob*, and hated *Esau*, without respect of any thing in them worthy of loue or hatred, by the obiection following, where he sayth: What shall wee say then? Is there iniquitie with God? God forbid. Because it seemeth to flesh and blood not to stand with the iustice of God, to condemne men before they are borne,

Enchir. c. 98.

borne, but to be crueltie in him to hate thē which neuer did euill: therefore the apostle preuenteth that obiection, and purgeth God of that suspition which men might cōceiue against him, which he should not need to do, if God did loue or hate vpon anie foresight of faith or good works in the one, or neglect and contempt in the other; for that were in the iudgement of men, a sufficient cause of loue and hatred, without all shewe of iniustice. Thirdly, he maketh it yet more plaine, by the wordes which follow, *vers.* 18. where he saith: Hee will haue mercie on whom he will haue mercie, and whom he will he hardeneth. He maketh two causes of saluation, and damnation, and both subordinate to an higher and more principall cause, the subordinate cause of saluation beeing mercye, because none is saued but by mercie: of damnation hardening, or obdurating, for they which be damned, are hardened in their sinnes, that they cannot repent, and both those inferior causes are subordinate to his will, as the highest cause, and onely in himselfe, and these inferiour causes doe both proceed from his will. And finally, when he sayth: It is not (meaning election) in him that willeth (that is, in the indeuors of man) nor

in him that runneth, (that is in the workes of men) but in God onely that sheweth mercy: hee teacheth that the onely rule of predestination, and reprobation, whereby God is directed, and the only law which he tieth himself to obserue therin, is his will: so that no part of our electiō is ascribed to our selues, or any thing which may be in vs.

Secondly, to answere this obiection. Is there iniquitie with God? God forbid. He cleareth that two maner of waies. First, God is not vniust by being partiall in sauing, hee dooth not erre in his choyse by preferring Iacob before Esau, when the case of them both was one, both vnborne, neither of them had done good, why hee should bee chosen, or euill, why hee should be refused. For God will haue mercy on whom he will haue mercy. *Non potest peccare in delectu, cuius voluntas est iusticiæ regula.* Hee cannot erre in his choyse, when that is iust, whatsoeuer is his will. When two theeues haue committed murther, and both deserued death, may not the King without suspition of iniustice shewe mercie in pardoning the one, and doe iudgement in executing the other?

Iacob and Esau were both as we all are, by nature the children of wrath, could not

God

God iustly haue compasion on Iacob, and let Esau die in his sinnes? That anie are saued it is his mercie, and hee may haue mercie on whom hee will. It is worthie of obseruation that the Apostle dooth say: when they had done neither good nor euill. But hee dooth not say: when they were neither good nor euill. For true it is that they had done neither good nor euill, because they were vnborne, and therefore coulde not commit anie actuall sinne: but they were both of them euill, for both were infected with originall sinne, in their mothers wombe, which they drewe by inheritance from Isaac theyr father, and Rebecca their mother, and therefore sayeth Augustine: *Ambo gemini natura filij iræ nascebantur, nullis quidem operibus propriis, sed originaliter in* Adam, *vinculo damnationis obstricti:* Iacobum *igitur dilexit per misericordiam gratuitam*, Esaum *odit per iudicium debitum, quod quum deberetur ambobus, in altero tantum alter agnouit, non de suis meritis sibi gloriandum, sed de diuinæ misericordiæ largitate, quia non est volentis, neque currentis, sed Dei miserentis.* Cap. 94. *Remanentibus reprobis in æterna pœna, sancti scient planius quid illis contulerit gratia: tum rebus ipsis apparebit, quod Psal.* 100. *scriptum est:*

Ephe. 2.

Enchir. cap. 98.

est: misericordiam & iudicium tibi cantabo domine, quia nisi per indebitam misericordiam nemo saluatur, nisi per debitum iudicium nemo dãnatur. Cap. 95. Ex duobus parvulis alter assumitur per dei misericordiam, alter relinquitur, per Dei iudicium, in quo is qui assumitur, agnoscit quid sibi per iudicium debebatur nisi misericordia subueniret. Cur iste assumitur magis quam ille, cum vna causa esset ambobus? eadẽ est causa cur apud quosdam nõ sunt facta virtutes nempe in Tiro & Sidone. Mat. 11. Quasi factæ fuissent pœnitentiam egissent, sed in Corazin & Bethsaida factæ sunt, qui non erant credituri. Cap. 99. Quum Dei misericordiam commendasset dicens, non est volentis neq; currentis &c. deinde iudiciũ commendat, quoniam in quo non fit misericordia, non fit iniquitas, sed iudicium.

They were both by nature the children of wrath, not by reason of any offence which thẽselues had cõmitted, but for ꝑ first offece of *Adam*: they were in state of damnation, as all the rest of *Adams* posteritie: wherefore that God loued *Iacob*, it was free mercy and vndeserued grace: that hee hated *Esau*, it was no wrong, but iustice, a punishment due vnto his sinnes: which punishment being due vnto them both, was in iustice inflicted vpon one, and in mercie but vpon the one: that as one was an example of his iustice:

iuſtice: ſo the other might bee a veſſell of mercie, that none may boaſt of his owne merits, becauſe it is not in him that willeth, nor in him that runneth, but in God that ſheweth mercie. When the wicked ſhall be tormented in hell fire, then ſhal Gods ſaints clearly perceiue howe much his grace and mercie did auaile them: then ſhall they find it true by their owne experience, as a thing verified in themſelues, which *Dauid* ſpeaketh in his hundred *Pſalme*. My ſong ſhall be of mercie and iudgement. For that they are ſaued, it is free mercie: that the other are damned, it is iuſt iudgement. When of two infants one is choſen through mercie, the other refuſed in iuſtice: he which is choſen, cannot but confeſſe, what in iuſtice was due vnto himſelfe, had not mercy beene ſhewed vnto him, So then, where mercye is not ſhewed, there is not iniquity, but iuſt iudgment inflicted. I remember, Saint *Auguſtine* ſpeaketh very fitly to this purpoſe, in an other place, though vpon an other occaſion: for in his 157. Epiſtle to *Optatus*, he propoſeth this queſtion, why God hath ordained ſo few to be ſaued? and foreſeeing that ſo many millions of men are to bee damned for their ſinnes, why he doth creaate them? Why ſo mercifull a God ſhould

be glorified more by the damnation, then ſaluation of his owne creatures? For if his glorie did conſiſt in ſauing rather then in deſtroying, it ſhould ſeeme without doubt, that the greateſt number ſhoulde bee ſaued, and that hee would not create thoſe whom he doth foreknowe to be but reprobate.

Hee maketh this anſwere: *Meritò iniuſtum videretur, quòd fiunt vaſa ad perditionem, niſi eſſet vniuerſa ex Adam maſſa damnata.* Indeede it might ſeeme verie iniurious, that anie ſhoulde be ordayned to bee veſſels of wrath, if it were not, that the whole lumpe of which the veſſels of wrath are framed, had beene damned before in Adam, but nowe: *Quod fiunt naſcendo vaſa iræ, pertinet ad debitam pœnam: quod fiunt renaſcendo vaſa miſericordiæ, pertinet ad indebitam gratiam.* That manie are borne veſſelles of wrath, it is but a iuſt puniſhment due to theyr originall ſinne: that a fewe by their regeneration are made veſſels of mercie, it is vndeſerued fauour. But if all which are borne of Adam, ſhoulde bee regenerate, and borne anew, and none ſhould bee damned, then: *Lateret beneficium quod donatur indignis:*

Then

Then Gods mercie which is extended to them that are saued (which indeede are all vnworthy of their saluation) would not bee so apparent as nowe it is when but a fewe are saued. *Plures Deus fecit damnandos quam saluandos incomparabili multitudine, vt reiectorum multitudine ostenderetur, quàm nulli momenti sit apud Deum iustum quanti talibet numerositas iustissimè damnatorum, atque vt hinc quoque intelligant, qui ex ipsa damnatione redimuntur, hoc fuisse massæ illi vniuersæ debitum quod tam magnæ eius parti redditum, cernerent.* But therefore GOD hath ordayned, without all comparison more to bee damned then to bee saued, for these two causes. First, that it myght appeare by the great multitudes of them which are damned: howe little GOD, which is most iust, regardeth the outcryes of whole multitudes of sinners, which are iustlye punished: Secondlye, that they which are redeemed from that damnation, may by their owne redemption, confesse, when they see the greater part damned, that that damnation was due to the whole lumpe, (and therefore to their owne selues) which was

adiudged to the greater part. Secondly, he is not vniuſt by any parciality in puniſhing, becauſe, firſt hee may, becauſe it is his will and pleaſure, iuſtly condemne ſome, as it appeareth by *Pharao*: ſecondly, as in election, ſo in reprobation, berween his decree, and the execution of his decree, there bee ſubordinate cauſes: for although his will be the firſt & principall cauſe, that he decreeth who ſhall be ſaued, and who ſhall bee damned: yet between his decree to ſaue, and ſaluation it ſelfe, there is mercie, for none is ſaued but by mercie: and betweene his decree to condemne, and the damnation, there is hardening that men can not repent, but continue in their ſinnes. So that albeit the cauſe why he decreed that men ſhoulde bee damned, is only in himſelf, becauſe his owne will is the cauſe of that decree, there is found cauſe of damnation inherent in themſelues, which is infidelitie and hardneſſe of heart: ſo that none are condemned, but firſt there is found in them matter enough worthy of condemnation, as the Prophet ſpeaketh:

*Oſe.*14.13. *Perditio tua ex te, ſalus ex me Iſrael*, Thy ſaluation, ô Iſrael, commeth onely from me, but thy damnation from thy ſelfe. And as

2. *Pet.*2.12. the apoſtle ſpeaketh. Theſe which as bruit beaſts lead with ſenſualities, ſpeake euill

of

of the things they knowe not, shall perish through their owne corruption.

Lastly, where it is written: Thou wilt say vnto me, why doth hee yet complaine? for who hath resisted his will? Hee graunteth two antecedents, that God hardeneth whō he will, And that no man hath power to resist his will, And yet the argument is denied as a weake consequent, that therfore Gods wrath is vniustly kindled against them whō he thus hardeneth, and constraineth to do his will, shewing that man may not thus expostulate: which hee proueth by two reasons. First, an argument, called in Logicke, *à comparatis*, where he saith: *Nunquid deo non licebit quod figulo licet*: The potter may of his owne clay make vessels for the bedde, as well as for the boord, and may not God much more, of the same lumpe make vessels of wrath. The second is, *Ab optimo fine diuini concilij*, drawn from the end which God doth propose, where he saith: What if God woulde, to shewe his wrath, and to make his power knowen, suffer with long patience the vessels of wrath, prepared to destruction? And that he might declare the riches of his glorie vppon the vessels of mercie, whom he hath prepared to glorie, who can accuse him of vniustice? Then he sheweth

Vers. 19.

Vers. 21.

Vers. 22, 23.

that

that neither the saluation of the elect, nor the damnation of the wicked, is the last ende of his eternall decree and purpose, but that he proposeth a further and better end, which is his owne glorie, that he may shewe his wrath, and make his power knowne, as also he may declare the riches of his glorie. A poynt of so deepe diuinitie, woulde require both a learned and large discourse, especially before so honourable, frequent, and iudicious an auditorie: but two houres are too short a scantling, & I am cõstrained to be briefer then I woulde. But that you may bee fully satisfied concerning this poynt, I will with as great breuitie as I can, aunswere three obiections, which doe seeme to make agaynst this doctrine of predestination, which I haue deliuered vnto you.

The first is of Samuel Huberus *a Lutheran, which affirmeth that this place of Saint Paule, concerning Esau and Iacob, is not meant of any particular men, but of whole nations, not of heauenly things, but temporall blessings, and therefore maketh nothing to proue predestination.*

The

The second, of the Papists, which inferre this absurditie, that if God hardeneth men to doo euill, then God is the authour of sinne.

The thirde of the Atheistes and carnall men, which denye the prouidence of GOD and dispute with themselues in this manner: If GOD haue predestinated mee to Hell, then in vayne is it for mee to leade a godlye lyfe? If hee haue predestinated mee to saluation, what neede I to conforme my selfe vnto his VVoorde? For his will and purpose must needes take place, I can not auoyde his secrete Decree, it is lyke the law of the Persians, *it can not be altered.*

Touching the first, For as much as it is written: I haue loued Iacob, and hated Esau: *Samuel Huberus* a Lutheran first distinguisheth the ambiguitie of the names, Esau and Iacob, as also of loue and hatred, affirming that Esau and Iacob are to bee vnderstood *collectiue*, not *distributiue*, not

Sam. Huberus Heluetius Bernensis, pastor Ecclesiæ Derendorfgensis in Ducatu Wittenbergensi.

not personally, but nationally, as by *Iacob* is ment all the posteritie of Iacob, and by *Esau*, all the families and ofsprings of *Esau*: as for example, oft times in the Scripture, *Israel*, Edom, *Ismael*, Amon, *Moab*, *Iuda*, *Leui*, are vnderstoode, not of particular men, but of whole nations: so likewise the loue of God to the one, & hatred to the other, is not to be vnderstood of spiritual graces, but temporall blessings: not in the life to come, but in this life: not to belong to their owne persons, but to appertaine to their posteritie, and thereupon he inferreth this conclusion: that these wordes of the Apostle doo make nothing at all, either to proue election, or reprobation. And because this doctrine of Saint *Paule* is quoted out of *Malachy*, and that of *Malachy* out of *Genesis*, he examineth these three places of scripture, and by the coherence of the text, seemeth to alleage many arguments to that purpose. His arguments out of *Paule* are these. 14.

Malac. 1. *Gen.* 25.

Ro. 9. 4. 15

Ver. 7. *vnto* 13.

1. A great prerogatiue is graunted to the Iewes aboue other people, but they are the whole posteritie of *Iacob*. 2. That prerogatiue is drawne from the couenant, which the Lord did make with *Abraham*, which couenant is belonging to many, and not appropriated to Abraham alone. 3 He de-

mueth

riueth this prerogatiue from Isaac to Iacob, and separateth Esau frō it, as one which was no partaker of that blessing: but what is this prerogatiue which is giuen to Iacob aboue Esau? namely, that in his posteritie should be continued the true worship of God, that in his posteritie the Messias should be born, that in his posteritie should be established a temporall kingdome, neither was that prerogatiue, and glorie alwayes to continue in Iacobs posteritie, but only for a time, for as much as at the length, the Iewes which were Iacobs posteritie, were reiected, and and the Gentiles chosen in their place.

4 Whereas it is written: The elder shall serue the yonger, it was neuer verified of the person of Esau, nor during the life of Iacob, because Esau did neuer serue his brother Iacob, but only his posteritie did serue his brothers posteritie, when the Israelites had brought the Edomites into subiection. *Vers.* 12,13.

5 He sayth: Whom the Lord hath chosen, not onely of the Iewes, but also of the Gentiles: where hee mentioneth whole nations and kinreds. *Vers.* 24.

6 He vrgeth the authoritie of Ose, saying: I will call them my people which are not my people. *Ose.* 2.

7 The authoritie of Esay: Though the number of the children were as the sandes of the sea, but a *Esay* 10.

reumant

remnant ſhall be ſaued. 8 Hee oppoſeth all the Gentiles to the whole nation of the
Verſ. 30. Iewes, ſaying: The Gentiles which followed not righteouſnes, haue obtained vnto righteouſnes, which is of faith: but Iſrael which followed the law of righteouſneſſe, coulde not attaine to the lawe of righteouſneſſe.
Cap. 10. 2, 3 *ver.* 9 & 12 9 He ſheweth that Iacob hath not the true knowledge of God: which coulde not without impietie bee vnderſtoode of the perſon of Iacob. 10 Out of *Deut.* 32. and *Eſay* 63. He commendeth the obedience of the Gentiles, and reprehendeth the contumacy of the Iewes. 11 he ſaith: Hath
Cap. 11. *verſ.* 2, 3, 4 5 8, 9, 10, *ab* 11, *ad* 29 30, 31 God caſt away his people? god forbid. 12 He ſheweth that of the poſterity of Iacob ſome are ſaued, but the greateſt part are gone aſtray. 13 He compareth together the zeale of both nations, as well Iewes as Gentiles. 14 Hee concludeth of both Nations in in this manner: As you in tymes paſt haue not beleeued God, yet haue obtayned mercie through their vnbeleefe: ſo now haue they not beleeued God, by the mercy ſhewed vnto you, that they alſo may receyue mercie.

As for the Prophet *Malachy*, where he
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what

what kinde of hatred he hated Esau. Namely, he made his mountaines waste, and his heritage a wildernesse for dragons: which was neuer brought to passe while Esau liued, but long after his death. And notwithstading he loued Iacob, yet he abhorreth his vnthankfulnesse: which ingratitude could not be obiected to his perso, but to his posterity, as in that whole chap. he discourseth, not of one in particular, but of a whole nation. To come to the examination of the words contained in the 25. of *Gen.* The lord said to Rebecca: Two Nations are in thy wombe, two maner of people shall bee diuided out of thy bowels, and the one people shalbe mightier then the other, & the elder shall serue the yonger. Where it is most manifest by the coherence of the wordes, that hee speaketh not of persons, but of peoples: so that where hee sayeth: The elder shall serue the younger, he meaneth the elder people shall serue the younger people, or the posteritie of the elder sonne, shal serue the posteritie of his younger brother. In another place, Isaac saith to Iacob: Let peoples bee thy seruants, and Nations bowe to thee: bee Lord ouer thy brethren, and let thy mothers Children honour thee. But this can not bee verifyed of the person

Vers. 23.

Gen. 27. 29

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Gen. 27. 29

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person of Iacob, because his brethren did not bow vnto him, neither were people his seruants, neither did his mothers children honour him, but he serued others: himselfe was a fugitiue in Mesapotomia, and did obeysance to his brother Esau: but onely the posteritie of Esau serued the posteritie of Iacob, when they were by Dauid subdued and brought into subiection. 2. *Sam.* 8.

As for the loue of the one, and hatred of the other, it consisted onelie in temporall things, which he proueth by these three reasons. 1 One could not be a seruant to the other in the life to come, because there is freedome and no seruice, euerie one is *nouа creatura in Domino*, a new creature in the Lord. *Gene.* 27. 2 When Isaac blessed Iacob, hee said: Behold, the smell of my sonne is as the smell of a field which the Lorde hath blessed, God giue thee therefore of the dew of heauen, and fatnesse of the earth, and plentie of wheat and wine. But with the same blessing he blessed Esau, though not in so great and ample maner, saying: Behold, the fatnesse of the earth shall bee thy dwelling place, and thou shalt haue of the dewe of heauen from aboue. *Vers.* 39. But all these things are temporall respects, 3 If these things had been spirituall, and to be vnderstood of the life

life to come, then Iacob and Esau standing in opposition one against the other, in so much that one should be chosen, the other damned, then both of them could not haue beene blessed.

That I may answer with as great breuitie as I can. The Argument doth not follow, that because Saint *Paule* dooth discourse of whole nations, and not of particular persons: therefore these words do make against predestination. For, if we do well consider the drift and scope of the Apostle in this place, we shall find the contrarie most plainely to appeare. For although the argument which the Apostle handleth in that Chapter, and the two other Chapters following, is a speciall discourse of the generall apostacie and reiection of the Iewes, and the vocation of the Gentiles, yet by a kinde of occupation, he entreth into a particular tract of predestination, although it be *obiter*, and by the way, as a question most necessary to be touched, for the right vnderstanding of a place of Scripture, which seemeth at the first sight flatly to make agaynst this doctrine, which he hath deliuered concerning the generall reiection of the Iewes, and so hee intreateth of predestination, for the preuenting of an obiection. For, in the beginning

of the same chapter, hauing lamented the reiecting of his kindred the Iewes, hee maketh this obiection with himselfe: If it bee so that God hath reiected the Iewes, and called the Gentiles in their place, it should seem to be contrarie to the couenant which he made with *Abraham*, (for his promise to *Abraham* was otherwise) and that his worde should be of none effect. To which obiection he answereth, that albeit the generall reiecting of the Iewes, yet the promise which the Lorde made to *Abraham* remaineth sure and stedfast, for as much as notwithstanding their general apostacy and infidelitie, the Lorde in his secret counsaile chooseth of them some in particular whom hee listeth, whom hee hath before predestinated to saluation. For hee made the promise to *Abraham*, and his seede, not in a generalitie to all his seede, according to the flesh, but in particular, to all those of his seede which should be his children according to the fayth, euen as hee was the father of the faithfull. And therefore the state of this question thus standeth: That this grace is offered to all the posteritie of *Abraham*, without exception, that hee woulde bee their God, and they should be his people, but it is sealed onely

to

to the faythfull: the vertue and efficacie thereof appertaineth onely vnto them of the seed of *Abraham*, which be of the number of Gods elect, which are predestinated, which hee proueth by two examples, the one of *Abraham*, and the other of *Isaac*. Concerning *Abraham*: hee hadde two sonnes, *Isaac*, and *Ismael*, though *Ismael* were the sonne of *Abraham*, as well as *Isaac*, yea, and circumcised before *Isaac*, had receyued the circumcision, yet by the ordinance of God was Isaac onely reputed the sonne of *Abraham*, and the heire of the promise, and *Ismael* reiected: hee yeeldeth this reason, because they which are the children according to the flesh, are not as children: but only the children of the promise, are accounted for the seede. Concerning *Isaac* also he had two sonnes, *Esau* and *Iacob*, both they were twinnes, and nearer one to the other then *Isaac* and *Ismael*, because they had both the same father and mother, yet before either was borne, one was chosen, the other refused, to shewe that notwithstanding the generall reiection of the Iewes, yet God kept his promise with *Abraham*, forasmuch as it concerneth onely those children of *Abraham* which are according to faith, and not according to the

flesh alone, whom he predestinated before they were borne, not for any foresight of any good thing in them, but of his owne good will and pleasure, because it was his will and pleasure, which in deed are in number but a fewe, beeing compared with the great multitude of them whom he hath hated, although they be of the stock of Abraham. And as for that loue and hatred wherwith hee loued one, and hated the other, although it be historically vnderstoode, as it is in Moses, and Malachy, consisteth of temporall and worldly blessings: yet in this Epistle of Saint Paule, it cannot otherwise be constered, then of the kingdome of heauen, and of the life to come, as Paule himselfe the best interpreter of himselfe, dooth in the wordes which followe explaine his meaning. For he sheweth that the hatred of Esau was such, as the hardening of Pharao a reprobate, not onely in this life, but also in the life to come. Moreouer, hee tearmeth thē which are so hated the vessels of wrath, prepared to destruction, and them which were so loued, as Iacob was loued, the vessels of mercie prepared to glorie, saying: God to shewe his wrath, and to make his power knowen, doth suffer with long patience the vessels of wrath prepared to destruction,

ſtruction, and to declare the riches of his glorie vpon the veſſels of mercie, which he hath prepared vnto glorie. Furthermore, leaſt wee ſhould bee like the Iewes, which when the vaile was put vppon Moſes his face, did not looke to the end of that which ſhould be aboliſhed: and therefore theyr mindes are hardened, and till this day doth remaine the ſame couering vntaken away: in the reading of the olde Teſtament wee muſt not be ignorant that it receyueth two interpretations, the one hyſtoricall, the other myſticall: as *Sixtus Senenſis*, and Saint *Auguſtine* did well obſerue. As for example, Chriſt ſpeaketh of Iudas in this maner: I ſpeake not of you all, I know whom I haue choſen, but it is that the ſcripture might be fulfilled: he that eateth bread with me hath lifted vp his heele againſt me. But if ye conferre theſe wordes with the wordes of the prophet from whence they are taken, they do hyſtorically concerne the perſon of Dauid, and his acquaintance, and cannot bee vnderſtoode of Chriſt and Iudas, becauſe Chriſt was without ſinne, but in the fourth verſe of that Pſalme, he ſayth: Haue mercy on me, and heale my ſoule, for I haue ſinned againſt thee. Yet Chriſt in the new Teſtament dooth myſtically expounde it of himſelfe,

2. *Cor.* 3.

Biblioth. ſanc. lib. 3. *de vtilitate credendi ad Honoratum*, c. 3

Iohn 13.

Pſal. 41. 9.

ſelfe, & the treaſon of Iudas againſt his perſon. Likewiſe *Peter* interpreteth this ſaying of *Dauid*, Let his habitation be void, & no man dwell therein, of *Iudas*, where in that place the prophet ſpeaketh in the plural nũber, not of one, but of many, ſaying, Let their habition be voide, and none dwell in their tents, ſpeaking of the whole nation of the Iewes, that the iuſt puniſhment of God ſhould be iuſtly inflicted vpon thẽ for crucifying of Chriſt, that their city ſhould bee ſacked, & they diſperſed by the Roman Emperor. And ſeeing the ſoundeſt interpretatiõ of the ſcriptures, is by other places of ſcripture, ỹ theſe bleſſings & curſings, loue & hatred, which in the old teſtament are hiſtoricall, are in ỹ new teſtamẽt miſtical, as in this promiſe made to *Abrahã*, *Iſaac* & *Iacob*, and their poſteritie, it is made manifeſt by the apoſtle, ſaying: By faith *Abraham* abode in the land of promiſe, as in a ſtrange land, as one that dwelt in tents with *Iſaac* and *Iacob* heires with him of the ſame promiſe, for he looked for a foundation, whoſe builder and maker is god. But I come to the 2. obiectiõ.

Act. 1. 54. *Pſal.* 69. 25

Heb. 11. 8.

Rom. 9. 17. 18. The Apoſtle writeth in this maner: For the ſcripture ſaith vnto *Pharao*, for this purpoſe I haue ſtirred thee vp, that I might ſhew my power in thee, and that my name might be declared throughout all the

earth. Therfore he hath mercy on whom he will, and whom he will he hardneth. What then, if God hardned the heart of *Pharao*, and caused him to sin, is not God the author of sin? Nothing lesse, forasmuch as God is goodnesse it selfe, his very essence is good, and nothing can proceed from him, but that which is exceeding good. True it is, as the Prophet sayth, *Non est malum in vrbe quod non fecit Dominus*, There is no euill in the citie but the Lord did it. The lord doth not onely suffer the wicked to do euill, but himselfe is a doer, and principall agent therein. I knowe there bee some of greater modestie then iudgement in diuinity, which for reuerence to the person of God, do affirme, that all the actions of sathan, and the wicked, are not done by the will, but onely by the permission & sufferance of God: by which opinion of theirs they fall into two absurdities: the one is, they deny his prouidence which doth so moderat & dispose of al things, that nothing can come to passe otherwise thē he hath apointed and decreed before. The other is, they derogate much & detract from his omnipotencie, as if he shou'd suffer any thing to be don against his wil. I know some haue trāslated the lords praier in this maner: suffer vs not to be led into tentatiō: but the Amos. 3.

Greeke text hath μὴ εἰσενέγκῃς εἰς πειρασμὸν, which is, Lead vs not into temptation: so that if we be tempted, he is the leader. And likewise whereas it is written, παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν. He gaue them vp to their hearts lusts, vnto vncleanneſſe, and to a reprobate ſenſe: hee gaue them vp vnto vile affections: ſome tranſlated it, *Permiſit eos libidinibus*, and he ſuffred them to follow their owne luſts. Theſe things as they proceed frō God, are good, but in reſpect of the men which doo them, they are euill. Saint *Auguſtine* ſaith: *Deus bene vtitur malis tanquam ſummè bonus, ad eorum damnationem quos iuſtè prædeſtinauit ad pœnam, & illorum ſalutem quos digne prædeſtinauit ad gratiam. Vult peccata, nō vt probet, ſed vt iudicium ſuum exequatur, ſic malis inſtrumentis bene vtitur. Vſus eſt Iudæ proditione & pontificum crudelitate, ad illorum perniciem, ſed ad noſtram ſalutem. Pharaonem induranit ad ſuam ipſius gloriam, & ad eius pœnam: ſed aliud fuit illius, aliud Dei inſtitutum.* God which is infinitely good, doth vſe the miniſterie and ſeruice of them which are euill, to their damnation whome hee hath iuſtly predeſtinated to death, and to their ſaluation whom he hath predeſtinated to glory. He will haue offences to be committed, not

Mat.6.13
Rom.1,24 26,28.
Enchir. c.100.

as

as if hee did allowe and approue them, but that by them hee might execute his iudgement, and so he doth make vse of the euill as his instruments, himselfe being good. He vsed the treason of Iudas, and the cruelty of the Iewes, to their destruction, but to our saluation: he hardened Pharao, to his owne glorie, but for Pharaos punishment. But the intent and purpose of Pharao, was not the same which God intended: though the action which God and Pharao did were the same, yet in God it was good, in Pharao it was euill, because the intent of them both was not the same. Sometime God causeth men to sinne for their punishment, because oftentimes hee punisheth one sinne with an other: when man hath sinned grieuously, God causeth him to commit a more grieuous sinne, or a punishment of his former sinne, and so one sinne is heaped vpon an other, that at the day of iudgement their damnatiō may be the greater, if they do not repent, As Saint *Augustine* obserueth. As for example. *Rom.* 1. The Israelites did serue the creature for the Creator, which is blessed for euer, Amen. There is guilt of sinne, but the Lord did punish this sinne of theirs by causing them to commit an other sinne, for he gaue them ouer into a repobat sense, *Contra Iulian. Pelag. li. 5. cap. 3.*

to

to do those abhominations which were not conuenient, as it is particularly specified in the text, and so they receiued the reward of
2. Thes. 2. their errour. So likewise speaking of them which were to bee seduced by Antichrist. They loued not the truth that they might be saued, that was a grieuous sin, the Lord punished it with another sin, therefore God shall send them strong delusions, that they
1. Reg. 22. should beleeue lies. *Micheas* saw the Lord sitting vpon a throne, & the host of heauen stood on his right hand, & on his left, & the Lord said: Who will seduce *Achab*, that he may go and fall at Ramoth Gilead? Then there came forth a spirit and stoode before the Lord, and said: I will seduce him: I will go out, and be a lying spirit in the mouth of all his prophets: then the Lord saide, thou shalt seduce him, and thou shalt preuaile. Now therefore behold the Lord hath put a lying spirit in the mouth of al those thy prophets, and the Lord hath appointed euill against thee. Therfore in a word I answer according as it is a doctrine receiued in the schooles. *Deus est author mali, sed mali pœnæ, non mali culpæ, quatenus est in hominibus culpa est, quatenus proficiscitur à Deo pœna est, culpa non est, iustæ vindictæ deus author est, & Satan minister.* God is the authour of euill, but of what

what euill, our schoole learning teacheth vs to distinguish of euils: one is a sinne, the other a punishment, God is the cause wee do euill, but as wee doo it, it is sinne, as hee doth cause it, it is no sin, but a punishment for our sinnes. And so as it is a punishment or reuenge, God is the authour, Sathan is the executor of the same. *Thomas Aquinas* sheweth, that in sinne two things must bee considered, which are, *Actio, ac actionis vitium, res & qualitas rei, actio quatenus res & opus est, bona est, & à Deo proficiscitur, quatenus vitiosa est, non à Deo sed ab hominis natura corrupta: vt est peccatum, Deus non iubet, sed vlciscitur.* The action it self, and the fault or vnlawfulnesse of the action, the thing it selfe, and the qualitie thereof: as for example: in the treason of *Iudas* we must obserue, first, the action it selfe, of deliuering Christ to the Iewes to be crucified, that in it self it was good, & proceeded frō god for the redemption of mankind: the qualitie of that fact as it was wilfull murther, so it was euill, and did proceed from the corrupt nature of *Iudas*, which was a theef, and desired therby to inrich himselfe, so that the action commeth frō God, in whom we haue our being, and mouing, but the offence cōmeth frō our selues, because god which causeth vs to do ye action,

Part. 1. quæst. 1. artic. 6.

action, doth propose a good ende and purpose which is secret and knowen to himself, but man which doth the action, proposeth an other ende and purpose, contrary to the end and purpose which God doth propose, and therefore in man it is an offence. In the self same action, both God and the diuel do worke in the hearts of the wicked, & yet so that hee cannot bee excused, because God concurreth with thē, nor yet God accused for doing that which the diuell and the wicked do: for their doings being the same, yet they are different two maner of wayes, to wit, in the end which they propose, & in the maner of their working. As for example: *Iob. 1.* When the cattell of Iob were stollen away, in the same action were three agents, God, the diuell, and the Chaldeans: but they differed in the maner of doing, because God was the authour, the diuell was but a minister, or executor of the will of God, and the Chaldees were the instruments of the diuel to bring it to passe, as also they differed in the end wherunto they did this. For the intent of God was, onely to trie the patience of Iob, and his faith: the intent of the diuell was cleane contrarie, to driue Iob to desperation: the intent of the Chaldees was neyther of these, but to inrich themselues.

What

What then? ſhall wee ſay with the wicked: If it be ſo that God hath predeſtinated me to die the death, to what end ſhal I conforme my ſelfe to do his will and commaundements? His counſell and eternall decree cannot be altered, if he haue ordained mee to be ſaued, I cannot be damned: if he haue ordained mee to bee damned, I cannot bee ſaued, what courſe of life ſoeuer I take: for my ſaluation dependeth not on my indeuours, but on his decree, which muſt needes ſtand. This is like the diſputation of ſeruant of *Leno* the Stoike Philoſopher, which whē hee was led to the gallowes for his offence, his maiſter cemming thither, ſaid to him: *O perdite quis ad hoc te impulit?* to whom he anſwered: *O ſtulte philoſophe, quis me hoc fatum docuit?* O foole what brought thee hither? O fooliſh Philoſopher, thou haſt taught mee, that whatſoeuer was my deſtinie it could not be auoyded. But wee which are Chriſtians, muſt not bee ignorant, that in matters of our ſaluation, God worketh by his meanes: as he ordaineth ſaluation, ſo he appoynteth meanes to the attainment therof, and theſe means are not to be neglected. God decreed that Abraham ſhould bee ſaued, therefore he gaue Abraham the gift of faith, without which there is no ſaluation:

and

and as he could not but be saued: so he could not but beleeue. For howsouer these things in respect of our knowledge are contingent, yet in respect of Gods ordinance they bee necessarie, and can not otherwise bee, because hee hath so appoynted. Hee decreed that *Pharao* should be damned, therefore hee hardened his heart that hee coulde not turne vnto the Lord: for if hee had turned, hee had beene saued. He decreed that *Iudas* shoulde bee a castaway, therefore hee gaue him not his grace to repent, whereas true repentaunce is a meane to saluation. And if hee had trulye repented, without doubt hee had beene saued. If GOD haue decreed to adde to the dayes of *Ezechias*, fifteene yeares longer, he hath also appoynted that Ezechias during those fifteene yeares, shoulde take his refections and bodily sustenaunce whereby life is preserued. VVherefore let vs, for our partes followe the meanes which God hath appoynted to saluation, as prayer, hearing, the woorde, receyuing the Sacraments, fayth, amendement of life, godly and Christian conuersation, and then we may secure our selues, that as God hath vouchsafed vs the meanes so hee hath predestinated vs to saluation.

2. *Reg.* 20.

But

But I come to the third and last conclusion.

Christ died not effectually for all,

Though the death of Christ were sufficient for the redemption of all mankind, yet hee dyed not effectually for all, for as much as all men are not saued, therefore to manie, that is, to them which are not saued, the deathe of Christ is of no effect. VVee reade that many are called, but fewe are chosen. *Mat. 20.* The Iewes coulde not beleeue, because the Lorde blinded their eyes. *Iohn 12,* They do not beleeue, because they are none of his sheepe. *Iohn 20.* God the father hath hidden the mysteries of saluation from the wise men of the worlde. *Matt. 11* Euerlasting fire is prepared for the wicked. *Matt. 27.* Some are vessels of dishonour. *2. Tim. 2.* Our Sauiour Christ sayth: I pray for them whom thou hast giuen me out of this world, but I pray not for the worlde. *Iohn 17.* But to them which are onelye called, and are not chosen, whose eyes are blinded that they should not beleeue, which are not Christes sheepe, which are vessels of dishonour, from whom God hath hidden the mysteries of saluation, for whome euerlasting fyre is prepared,

to

to those for whom Christ doth not pray, to them the death of Christ dooth nothing auaile, to those his death is of no effect.

Huberus a brocher of new and straunge opinions, whereof this is one, that Christ died effectually for all, alleageth so manie common places, being altogither friuolous, and nothing pertaining to the purpose, as would be tedious for mee to repeate them, and I wish it woulde not offend your patience to heare them. Himself diuideth them into three classes, as he dooth tearme them. The first tende to this purpose: to prooue that Christ died effectually for all, in a generalitie without exception. The second, to shew that he died as effectually for Cain and Iudas, as for Peter and Paule, for the godly, as for the godlesse. The thirde, to shew that he died for all, or else (as he sayth) which is *dictu horrendum*, not to be spoken. *Deum grauissimorum scelerum reum peragi*, That God is guiltie of heinous crimes. A verie strange and blasphemous speech.

His places to proue that Christ died effectually for all in a generalitie, are these that followe. The seede of the woman shall breake the Serpents head: The prince of this world is cast out: By death he hath abolished him which hath the power of death,

Gen. 3. *Iohn* 16. *Heb.* 2. 1. *Cor* 15.

death, that is the diuell. He shall abolish all powers, and tread all his enemies vnder his feet. But these things (saith he) cannot bee, that the Serpents head should bee broken, that the prince of this world should be cast out, that the diuell should bee abolished, if yet the greatest part of men are vnredeemed. Moreouer, the restoring againe of man, is in as ample maner as was the fall of man. But as by the disobedience of one (that is *Adam*) many were made sinners: so by the obedience of one (that is Christ) many are made righteous. Where, by many, all are vnderstood: so then, as in *Adam* all are damned, so in Christ all are redeemed. The kingdome of Christ the conquerour, is larger then the kingdome of the diuell, which is conquered: God willeth all men to be saued. He will haue none to perish. He spared not his only begotten sonne, but gaue him for all. The Gospell is preached to all nations. God hath reconciled the worlde vnto himselfe, And many other places, if different in wordes, yet parallell to these, and in effect one and the same. Which places indeede are verie sufficient to prooue that Christ died for all, but not that his death appertained to all, or that he died effectually for all, but onely for the beleeuers. And

Rom. 5. 19.

1. *Tim.* 2.
2. *Pet.* 3.
Rom. 8.
Rom. 16.
2. *Cor.* 5.

therefore they are but a fallacie in Logicke, called *Petitio principij*, they proue onely that ſaluation is offered vnto all, which we doe not denie, but they do not proue that ſaluation is ſealed to any more then to the faithfull, which is the queſtion in controuerſie betweene vs.

Beſides that, ſome of theſe places are by him miſtaken. For the brooſing of the ſerpents head, is not to be vnderſtoode of the nullitie or paucitie of them which ſhall bee ſubiect to the kingdome of Sathan, as though the Serpents head beeing broken, and the diuell vanquiſhed, all mankinde were ſo deliuered, that all were ſaued, and none damned: But it is to bee vnderſtood of the triumph of Chriſt ouer the diuell, ouer ſinne, and ouer death, that as by the diuell mankinde was ouerthrowne, ſo by man the diuell ſhould be ſubdued againe: that as before all men were bondſlaues to Sathan, now Satan himſelfe ſhould be brought vnder ſubiection, that nowe he ſhould haue no more power but by Chriſts permiſſion, for as much as he hath the key of the bottomleſſe pit, and the great chaine in his hande, and he bindeth the great dragon which before preuailed againſt vs. Saint *Paul* maketh compariſon betweene our fall by the firſt

Apoc. 20.

Adam,

Adam, and our rising againe by the second, and sheweth that a greater good is deriued to man by the obedience of the second, thē was the punishment which was inflicted by the disobedience of the first. But how? Not as then al which before in *Adam* were damned, nowe in Christ were saued. But as in *Adam* all were damned, so in Christ some are saued: for if all were saued in Christ, thē were no vse of hell, of the diuell and his angels, which are appointed for the tormēting of wicked men. But in these three respects appeareth the largenesse of the benefit deriued vnto vs by the death of Christ, aboue the losse which we indured by *Adams* fall. First, our redēption is a greater & worthier worke then our creation: *Facilius est creare quam lapsos restituere, ex nihilo bonū quàm ex malo bonum facere.* It is more easie to create vs then to restore vs, when we had declined from our first integritie, of nothing to make vs good, thē being euill to make vs good: and therfore by our redēption a more rich treasure is heaped vpon vs, but so that it is to be vnderstood of the life to come, not of this present life. Secondly, by the fall of *Adam* was lost a earthly kingdome, by the death of christ was gained an heauēly kingdome, which is so much the greater benefit,

by howe much heauen is higher then the earth.

Thirdly, although before the fall of *Adam* the righteousnes of man was pure and perfect, now it is full of imperfections: it was the inherent, it is now but onely by imputation (for as *Paule* speaketh of himselfe, in mee, that is my flesh, dwelleth no good) yet that righteousnesse which was in man before his fall, had not onely annexed vnto it *Possibilitatem peccandi*, Possibilitie to sinne, but also *Proclinitatem ad peccatum*, It was verie prone and apt to sinne, and continued in him but a verie short time, but the righteousnesse which we shall bee indued withall by the death of Christ, in the life to come shall farre exceede, because it shall also be inherent in vs, and that not for a season, but for euer, and it shall haue all possibilitie of falling taken away. So that in a word, where the Apostle sayth: By the disobedience of one man, many are made sinners, by many hee meaneth all: but where hee sayeth, by the obedience of one manie are made righteous, by many hee meaneth not all, but some: yet wee gaine more by Christs death, then by *Adams* fal, I meane we which are redeemed, but the greatnesse of this benefite bestowed vpon vs by his death, doth

Rom. 7.

not

not consist in the multitude of them which are to be saued, but in the great prerogatiue giuen to the paucitie of them which are saued. For if we weigh the number, Straite is the gate which leadeth to life, and few there be that finde it, but broad is the way which leadeth to destruction, and many there bee that enter in. *Mat.7.*

In his second order of common places, he commeth nearer to the purpose, to shew that Christ died effectually for them which are damned, inasmuch as they were by him redeemed, but afterward voluntarily, & by their owne free will they made an apostacie, and renounced this benefite of their redemption, whereof they were once made partakers. His places are these, and others like vnto them: For it is impossible, that they which were once lightened, and haue tasted of the heauenly gift, and were made partakers of the holy Ghost, if they fall away, should bee renued againe by repentance, seeing they crucifie againe to themselues the sonne of God, and make a mock of him. *Heb.6.4.*

Doe yee not knowe, that yee are the Temple of GOD, and that the spirite of GOD dwelleth in you? If any man destroy the Temple of God, him will God destroy, for the temple of God is *1.Cor.3.*

1. Cor. 8. 11. holy which you are. Through thy know-
2. Pet. 2. 1. ledge shall the weake brother perish, for
who Christ died. False prophets shal bring
in damnable heresies, denying the Lorde
that hath bought them, and bring vppon
themselues swift damnation. He that hath
not these things is blinde, and hath for-
2. Pet. 1. 9. gotten that hee was purged from his olde
Gal. 5. 4. sinnes. Ye are abolished from Christ who
Ioan 15. so euer are iustifyed by the lawe, yee are
Rom. 11, 12. fallen from grace. I am the true Vine,
and who so abydeth not in mee is cast
foorth. Behold the bountifulnesse of
God towardes thee, if thou continue in
his bountifulnesse, or else thou shalt bee
cut off.

Vpon which commō places he inferreth this conclusion: They once beleeued, they were lightned, they receiued ỹ knowledge of the truth, they were made partakers of the holy Ghost, tasted of the heauenly gift, were washed, sanctified, made the temples of God, the members of Christ, the Lord bought them. Therefore they were redeemed, and Christ dyed effectually for them, and that they are not saued, it is not any decree of God from euerlasting, but the free will which was in themselues, that being redeemed, they renounced the benefite,

benefite of their redemption, when it was in their power to haue receiued it. To these places I answere: That indeed in outward appearance they were washed, sanctified, redeemed, made the members of Christ, and Temples of the holy Ghost, but not in truth and in veritie, for as much as they which are indeed the children of God, can neuer reuolt and start backe from the faith, and their state of saluation. Our Sauiour saith: My sheepe heare my voyce, and I know them, and they follow me, and I giue them eternall life, and they shall neuer perish, neyther shall any plucke them out of mine hande, my father which gaue mee them is greater then all, and none is able to take them out of my Fathers hande. And the Apostle sayeth of the false prophets: they went from vs, but they were not of vs, for if they had beene of vs, they woulde haue continued with vs, but this commeth to passe, that it might appeare that they were not all of vs. And concerning free will which hee affirmeth to be the cause of their apostacie, the time will not permit mee to say much, onely this in a worde: The will of man is neither as the Eagle which alwayes with stedfast eyes beholdeth the brightnesse of the Sunne, neither as a stone

Iohn 10.

1. *Ioh.* 12. 19

which alwayes falleth downe from the top to the bottome, for neyther doth it alwayes ſoare vp aloft, nor decline to the centre, but ſometime it is in diuine contẽplation, ſome times againe it meditateth vpon vanity. It is not dead, & yet it liueth not: it is not blind, and yet it ſeeth not: as the ſeede ſowne in the ground is not conſumed, and yet it ſpringeth not vp without the warmth and comfort of the Sunne: as the eye in darkeneſſe is not blinde, and yet it neither liueth nor ſeeth, without the eſpeciall grace of God.

There are three ſorts of agents: the one is *ex Placito*, and that is God: the other is, *ex neceſſitate*, and that is nature, then there muſt needes bee a third, which conſiſteth in a mediocritie betweene them both: for, *Poſitis extremis ponuntur & Media*. No man is good agaynſt his will: ſo no man hath power to will any thing that is good, vnleſſe God giue him the will. For as the Prophet ſpeaketh. The way of man is not in himſelfe, neither is it in man to walke and direct his ſteppes. We are not of our ſelues ſufficient to thinke a good thought, as of our ſelues, but all our ſufficiencie is of God. No man commeth to Chriſt vnleſſe his father drawe him. What good I woulde do

*Ier.*10.

1. *Cor.*3.
*Iohn.*6.
*Rom.*7.

that

that do I not: the euill which I would not do, that do I, (sayth the Apostle.) But there is a schoole distinction betweene compulsion and necessitie: For, *Qui necessariò peccat, nihilominus voluntariò peccat.* Though man cannot choose but offend, yet hee is willing to offend, but that is no libertie, or freedome of his will.

In the third he doth not so much dispute against the questiō, as blaspheme against the maiestie of God. As, if all mankind be not redeemed by Christ, neither was by his decree ordained to life, that he may be iustly accused of notorious cruelties and iniustice, his wordes are, *Immensæ iniusticiæ, doli, crudelitatis, omnium flagitiorū quæ fœdissimo competunt tyranno,* ἐπιχαιρεκακίας, that hee is not φιλανθρωπος but μισανθρωπος: They be such reprochfull wordes, that you may blush to heare them, and I, when I do but thinke of them, I may say with *Iob*: Feare commeth vpon me, and dread, which causeth all my bones to tremble. I am ashamed to repeate them in English, because I would not defile your religious eares. He doth (sayth hee) moreouer, condemne men their cause being not heard: or if it be heard, himself doth inforce them to offend, and leadeth them into snares to be intrapped, he doth punish them

Iob. 4.

them for the contempt of that benefite of their redemption, to whom he neuer ment that it ſhould appertaine: he is like an houſholder which chaſteneth his familie for refuſing their dinner, for whome no dinner was ordayned: like the maiſter of a feaſt, which inuiteth gueſtes to his Table, but entertayned a verie fewe of them, and intreateth the moſt of them hardly when they come thither: hee did when he wept ouer Ieruſalem, *Fundere lachrymas Crocodili*, that he was not *verus*, but *mendax*, and *perinrus*. To theſe vngodly and irreligious ſpeaches, derogatorie to the highneſſe and maieſtie of the Sonne of God, I ſay with Saint *Paule*, Euill wordes corrupt good maners, and with *Michael* the Archangel, when hee diſputed with the diuell about the bodie of *Moſes*, the Lorde rebuke thee. But to come to the reaſons which he alledgeth, ſetting aſide his blaſphemous wordes, hee argueth in this manner: To holde with *Caluin*, that Chriſt dyed not to ſaue all, but onelie thoſe which in his will hee had predeſtinated, were plaine Mahometiſme, Paganiſme, Saraſaniſme. For firſt, that were to take away all comfort, which is deriued vnto vs by the paſſion of Chriſt, to annihilate the vertue of his

1. *Cor.* 15. *Epiſt. Iud.*

dea h,

death, to ouerthrowe the foundation of fayth, for fayth cannot ſtand being grounded vpon particulars, the vniuerſalitie of the redemption of mankind being denied, becauſe then euerie man in particular may doubt of himſelfe, whether Chriſt bee his Redeemer or no, when it is holde that he hath redeemed but a fewe. Secondly, it were to aboliſh the miniſterie of the Goſpel, for as much as the duetie of the Miniſter of Gods worde is to preach repentaunce, and to pronounce remiſſion of ſinnes through Chriſt vnto all, to miniſter the Sacraments to all, and not to a few. To theſe abſurde concluſions, I may ſay with *Ierome*: *Sententias veſtras prodidiſſe, refutaſſe eſt*; The verie recitall is a ſufficient confutation of theyr abſurdities. For what man but meanely inſtructed in the rudiments of Chriſtian Religion, can bee ignoraunt that fayth is grounded vppon the trueth of Gods promiſe in his ſonne Ieſus Chriſt, but the application thereof muſt not be made to all in generall, but to euerye one in particular by his owne ſelfe? For, a true, liuelye, and iuſtifying fayth of a Chriſtian man, is thus defined: To bee a ſure and certaine knowledge of the loue of God towards himſelfe, which

Ad Ctesiph. aduer. Pelag. c. 4

which beeing grounded vpon the truth of Gods promise in Christ is reuealed and sealed by the holy Ghost. And that is it which the Prophet speaketh, *Iustus fua fide viuet.* The iust man shall liue by his owne faith: and the Apostles Creede beginneth *Credo*, I beleeue, not *Credimus*, We beleeue. And Iob saith of himselfe in particular: I knowe that my redeemer liueth, that though wormes destroy this bodie, yet I shall see God in my flesh. The spirit of God beareth witnesse with our spirit that we are the children of God. Because (sayth *Paule*) yee are sonnes, God hath sent the spirit of his sonne into your hearts, which crieth Abba, father. So that euery true Christian may by this doctrine of predestination, that Christ died onely for them whom hee hath predestinated before, comfort himselfe that hee is one of them which are predestinated, forasmuch as he beleeueth, & the spirit of God which is within him, euen that spirit of comfort, doth witnesse to his spirit that he is the son of God, and therefore assure himselfe of his owne saluation, without entring into the secrets of God, to iudge of other men whether they shall bee saued or no. As for the ministerie of the Gospel, it continueth the same which it was euer from the first insti-

Habak. 2.

Iob. 19.

Rom. 8.

Gal. 4.

tution.

tution. For though fewe are chosen, yet many are called, and only God knoweth who are his. Therfore the Minister must preach saluation to al, *Paule* must plant, *Apollo* must water, and leaue it to God to giue the increase. *Peter* must cast his net into the sea, and leaue to God the successe of his labors. The Ministers of Gods word must doe as the seruants of the great king, whē he made a marriage for his sonne, which went out into the high way, and inuited all without exception, euē euerie one whom they could finde, both good and badde, and bid them to the wedding. As God suffereth the sunne to shine, and raine to raine vpon the badde, as well as the good, with all indifferencie. No man knoweth whom God hath called, or at what houre hee will call men, or whether he will call them or not, and therefore we must not refuse to do our indeuour, wee must not despaire of any mans conuersion vnto the fayth, or perseuerance after his conuersion in the fayth. And because God hath two willes, one secret, and knowne to himselfe alone, the other reuealed in the scriptures, and imparted to vs: in his secrete will hee will haue some to bee saued: in his reuealed will hee commaundeth that the Gospel should be preached to all, we must

not

not inquire after his secrete will, which is knowne onely to himselfe, but his reuealed will which is knowne to our selues: for that seruant which knoweth his masters will, and dooth it not, shall bee beaten with many stripes. Thus counsailing euerie one that will enter into the consideration of such deepe poynts of diuinitie, that they would *sapere, non altum*, but ad *sobrietatem*, that they would be wise, but with sobrietie, and confesse with saint *Paule*: O the deepenesse of the riches, both of the wisdome and knowledge of God, howe vnsearchable are his iudgements, and his waies past finding out? For who hath knowne the mind of God? or who was his counsayler? (Wee must not demaunde reason in matters of fayth, because fayth goeth beyond reason) I conclude with the godly Meditation of saint *Augustin*: *Miserum me, quo modo sic induruit cor meum, vt oculi mei non indesmenter fundant flumina lachrymarum dum seruus sermocinatur cum Domino, homo cum Deo, creatura cum creatore, qui factus est limo ex eum eo qui omnia fecit ex nihilo?* Wretched man that I am, howe is my heart hardened like the Adamant, that mine eyes doe not powre out streames of teares to cõsider that the seruant expostulateth with his

Rom. 11.

Chap. 30.

his master, man with God, the creature with the Creator, he which is made of the molde of the earth, with him which made al things of nothing. To him one inuisible and immortall God, the father, the sonne, and the holy Ghost, be all glory, and honour, for euer and euer, Amen.

FINIS.